601 They call each other by terms which signify degrees of kinship on the father's side or by marriage, as father, brother, cousin; others they call companion [compère].

551 572 They never name a person by his name, particularly if he is related. If they are compelled to name him, they say only half of the word. They often adopt the name of someone with whom they have contracted a particular friendship or companionship.

518 They have a jargon or special language (1) which they use in

1. Rom. version: "corrupt language."

dealing with us, and which is Spanish, French, and Carib all mixed up together.

[39] CHAPTER III

Their Religion, or Rather Superstitions

782 [771] It is better to say that the Caribe have no religion, because they do not even know the word for it, nor for prayer, church, or worship. They recognize, however, something in the way of a deity to which they render some duty, not by any love but merely for fear he will do them some harm. At the beginning of every revel or feast, they offer him the first morsels of the banquet. In a corner they put a matouton (which is a sort of low stool made of rushes like their baskets) for him and place the best cassava they have upon it, along with gourds full of ouicou [a kind of beer], which is their usual drink. They do the same when they clear a wood to make a garden. They believe that this god eats what they offer him. Even though they find it as they left it, they say it is not the same. They believe there are male and female among the gods, who are many. They often consult them, whether for the success of their wars or for the end of their sicknesses. The gods answer them, but here is how: there are several of the Caribe, men and women, who are devoted and consecrated to these gods from their early youth, and who alone make them appear and speak to them. They are called boüé [boyé] or boüé'iko, and they fast for a long time and abstain from many things.

● [772] 756 787

756 Each boye has his god and sometimes two. These gods are all that
776 these scoundrels want, and inflict sickness or cure whom they will.
787 So when the Caribs want to know the issue of a war or a sickness they call a boye. This masquerader comes at night, carefully puts out all the fires around the hut, and enters with those who called him. The latter have already prepared a matoutou in the middle with the best cassavas and gourds of ouicou. Having entered, he sits down and taking some tobacco, crushes it in his hands, and blows on it while lifting it up with his 317 hands. Immediately the devil arrives and makes as much noise as if a man were jumping in the middle of the place while snapping his fingers and moving them all about. Then he speaks, answering what he is asked, and everyone hears him. If a sick person must die, he says he will die and does nothing for him. But if he is to get well, the boye and the devil (who sometimes appears to the sick person, but merely as a male or female savage) work energetically on the sick part, blowing on it and making believe they are removing palmetto splinters or whatever they imagine is causing the trouble. They also suck the sores and pretend to go outside to vomit the poison. With that the Caribs imagine themselves cured. This fine god, having made his replies, pretends to drink and eat what he is offered, and then, as if he had swallowed everything, shakes the gourds as if they were empty, and retires while stamping the ground and shaking his fingers. Our people find their cassavas which are on the matoutou and their gourds all as full as they were and say that this is different food. They think that it is a great miracle. They then eat and drink it before doing anything else. They say that this god or ricou once killed a man present at these consultations because he let loose a wind which displeased the scoundrel.

Sometimes they call several boyes, each of whom has his god. Then one blames the evil on the other and one hears the find gods argue about this, insult each other, and even, as it seems to the onlookers, fight.

Moreover, the devils even enter into the bodies of men to speak with their mouths. It once happened that a man was called half the night through the mouth of a woman lying in her bed; the woman remembered nothing of this the next day.

756 Several Frenchmen who have been present at these mummeries be-
787 lieve that the devil really comes and speaks and that these are not just tricks on the part of the boyes. Father Raymond being in the hut

754 787 of The Baron, who is one of the chiefs of Dominica, when they called a boye for one of their sick girls [327] and made his devil appear, heard him speak in a very clear voice. He wanted to go in with a burning torch, but the women would not let him enter, and he did not want to insist, since he didn't yet know the language well enough.

The wife of this chief wanted to make one of her daughters a boye, with the help of another boye. But she could not, although the girl was willing and fasted as ordered. The old witch used for an excuse that the girl ate something that she had been forbidden to.

When the sick are cured, they give a feast for the boye, who sometimes also calls his devil to the celebration. The boye and this [382 356] scoundrel, if he is there, blacken the sick person with dye from the genipa tree to conclude the farce.

754 Some people do not call the boyes when they want to speak to the devil. Digging in the earth where they know someone is buried, they extract bones or hair of the dead person, and put them in a gourd which they plug with cotton. The devil speaks to them through these bones or hairs and claims to be the soul of the dead person.

With these bones they even cast various sorts of spells to revenge themselves against their enemies. Some take the left-overs from the meal of their enemy and put them next to these bones of the dead, which, as we have said, bewitches them. Others put in blood from a wound, as it happened with a Carib who came to find Father Raymond at Guadeloupe in order to be baptized. Since it was not possible, however, at the time to instruct him he was sent back. This man, wanting to avenge the death of his brother, entered a hut and stabbed the one he thought to be the murderer of his brother, but who was not. The parents of the wounded man were not able to obtain satisfaction, since the other had made off. They soaked cotton in the blood of their son and put it with some of these bones, and the assailant was overcome by a weakness that caused his death after two years.

● 776 Father Raymond and his interpreter, upon asking a boye named Sall how his god looked, were told that he was so old that his staff 821 was all shiny from having been carried so long. The boye said that his god was the cause of storms or violent tempests.

During an eclipse of the sun or moon, they say that [327] it is mapoya [maboya] who eats it (we shall relate in the last chapter

775 for they attribute to them all of their frights, such as happened to one who, sleeping on his left side, pressed his spleen and had had dreams as a result. Father Raymond noticed this and woke the man, and the Carib was grateful to him for having rescued him from the clutches of maleya, of whom he recounted several marvels. However, he could not conceive that this was only a dream.

● [774] They believe there are still other evil spirits at the edge of the sea who cause their shipwrecks and whom they call oumoiou. They also believe in some sort of place of torment in the middle of the earth, called touvalik, where the wicked go.

ONE We know nothing more at present of the customs of our Caribs which merits writing down. It is true that we have recorded a great number of their follies, which it was perhaps not necessary to write down, and which were perhaps even unworthy of recording. We realized this, which is why we omitted many others which would have filled a large [74] book. However, we have not left them all out, although we would have preferred to do so, because the reader would not have been able to know their temperament or their barbarism if we had not rather plainly represented their customs, although brutal and truly savage.

[for their children, they make
grotesque dolls out of it[2] which are called maniira, the same name
as the wood. I have taken some of these dolls out from under rocks
where they had been hidden by the savages who had been exterminated.
The Caribs did not dare to look at these because of superstition. These
dolls were just as beautiful as if they had been newly made. I be-
lieve this wood sinks to the bottom of water like a stone. [354]

Caribs who come from other islands are also people of this
[101] nation. [316]

2. Religious Beliefs

354 The Caribs explain the causes of all their misfortunes as due to
the gods of the boyes [shamans], or due to maboyas [evil spirits], or
due to sorcerers. This is because the first are more feared than loved,
and the second are hated. They often revenge themselves, some-
times mistakenly and very crudely, on those whom they believe to be
the third and who are nothing less than sorcerers. I have seen an old
[102] man who was a little bald and who complained he had been bewitched --
as if people only became bald in this way. [271]

355 The boye sings to cause his gods to descend. When the Caribs
go to war, or when some are sick, they summon a boye. An offering
is prepared and placed at the back of the hut which is always circular.
A hammock is hung. The audience lines up along the side. The boye
arrives, sometimes accompanied by a second boye, and begins to sing.
One of the two boyes throws up tobacco smoke instead of incense, and
by this means he causes his false god to descend. I have distinctly
heard him when he falls like a sack of flour, but I have not heard the
sound people say he makes with his fingers. The boye gives the god
the hammock to sit in, and presents him the offering to eat and drink.
This spirit of the darkness hates light and orders the fire to be smothered
and all the openings through which daylight may pass to be filled, al-
though the ceremony is always done at night. Once I attempted to enter
with a fire brand in order to prevent this abomination from occurring,
but the women stopped me. Many other times when I was walking
around the place I heard a voice like "John in the Vineyard," which
made me believe that there was trickery. I decided to find out the
real facts and approached the spot without anyone's noticing me.

[2] [i.e., of gayac wood -- Boelyn?]

appearing my vestment and with the blessed sacrament in my hand. I brought my small ciborium filled with consecrated wafers. I used these wafers for my own communion at the beginning of each day, which I took in secret, for I was alone among them and I dared not say a mass in front of them. When I was close I heard their false goddess fall down on her back -- for since this boye was a woman her god had the form of a woman. She wept, screamed, and had a fit of anger for a quarter of an hour while I was there. The Caribs who heard it as I did were so dismayed that they did not know what to do. I left the scene, God not having inspired me to do more; and I was absolutely certain that this was a true devil and that the boye woman was a true magician. I never attempted to hear nor to write down her song and her devil's pact. After my departure this arrogant spirit in her anger shouted (speaking of me), "Quickly, tie him up quickly for he may escape me! I want to eat his head, his shoulders, his feet, and even his excrement. I want to crush him. I want to reduce him to mush. I want to swallow him." The Caribs, afterwards, often quoted these words to me, imitating the god's fury and laughing about it. [216]

A boye referring to another whom he has made a boye like himself says "I have given him a god." I do not know if the boye gives a a god immediately to the other one, or if upon making his devil appear, he makes a pact with him to give a god to the other man. I have not been curious to know this information. But I well know that they made Charlotte, the daughter of Captain Bazon, fast for a long time in order to become a boye. I impeded this proceeding because I knew that she was about to turn Christian. For this reason I ordered a person who was with me to say his beads every day to keep her from becoming a boye. This plan succeeded so completely that neither the boye nor his devil was able to have any power over her. [286]

There is in the belief of the Caribs as much difference between ichéiri [guardian spirit] and maboya as there is among us between God and the devil. It is unknown among them to offer sacrifices to maboya, although in truth both gods are real devils, and one who sacrifices to ichéiri sacrifices to the devil. The boyes make other people boyes. A person who wishes to become a boye fasts, and afterwards the boye calls

[782]

forth his false god who gives the new boye a god of his own. If the new boye is a man, his god is a man. If the new boye is a woman, her god is a goddess, or to be more exact a devil who reveals itself or is heard as a woman. They never say that this god is the god of the savages, but rather it is the god of such and such a boye. They don't know how to pray to him because they don't even have the word for prayer in their language. However, they never have a drinking party without making an offering either because they believe that having called the gods, they will come by this means, or because they believe that the gods multiply their manioc. It is necessary to present them with the first fruits. Finally it could be that they fear them. These gods have numerous offspring and these children have children. These all come to drink the offerings. One of these gods says that he was formerly an Arawak, another says he was from a different nation. Some of them are young and some old, some are men and others women. According to what they say, they cause storms and give evils such as gout which cannot be cured by the ordinary Carib. They give orders to the boyes telling them which herbs to pick to remedy these ills, and these gods are considered by the Caribs to be very powerful. [283]

The following is the boldest deception of the boyes. When they are called to cure some swelling which has developed on the knees or another joint, they suck the spot and draw the evil out by sucking -- that is what they say. Sometimes they spit out stones, tips of arrows or ray tails, etc. The boye invents the story that the god of another boye has shot the arrow into the sick person and caused the affliction. The patient firmly believes this, as do all others who think they have been cured by this means. If they have some nice carocoli ornament they are expected to give it to the boye as a reward for such a crude and stupid invention. [167]

When the boye causes his god, or more exactly his devil, to descend, a wicker table loaded with cassava is placed as an offering. This is done when the boye asks for remedies. An offering is also made when the sick person on whom the god has descended is cured by this means. An offering is made to the god because it is believed that he has given health or made the manioc grow. This is a sacrifice or an act of idolatry. [86, 82]

After the god of a boye has drunk well he says "I am drunk, much hindered, and embarrassed." When a sacrifice is offered to him he calls his companions. They drink up the contents of all of the large pots, or at least pretend to do so. When they wish to leave, they practice a deception upon the hearing of the assembly. They [146] tip their calabash drinking cups back into the large pots, and according to the sound it makes you might think that the pots are empty. However, the next morning these same pots are full which seems to the Caribs to be a great miracle. The old men and the most important among them gather to drink it. But the false gods have ordered it to be drunk upon an empty stomach, and also under the condition that they have not touched their wives during the night. You might judge it to be a monkey trick of the devil to imitate our sacrament. [148]

The Caribs believe that the moon is a man, and that once upon a time the moon saw a girl while she was asleep and he made her pregnant. This obliged the mother to give the girl a person to watch over her. The guardian surprised the moon one night and blackened [196] him with genipap, in order to recognize the culprit. The Caribs say this is the reason for the spots on the moon which appear today. The child born from the girl was named Hiâli, and he later laid the first foundations of the Carib nation. The hummingbird was chosen to [225] carry Hiâli to his father, and having faithfully performed its task, it obtained as a reward a beautiful crest for its head and its feathers were turned many colors. [233] The boyes have enough temerity to claim that they fly up to the moon in the heavens. One day a boye told me about his trip there. I recognized his foolishness when he said the moon looked like open rocks with trickling water everywhere. It is even sometimes said that their false gods raise them visibly and that the roof of the house opens itself to let them through it. The simple people do not understand that this is done by magic, and so they say with great admiration "he has wings." [234] The false gods address the Caribs as huéyou-ago in order to flatter them. These false gods do not call them "under the moon" but rather "over the sun," if I may express myself in this way. [263]

The Caribs have never heard about Pythagoras, but nevertheless they seem to be imbued with the idea of metempsychosis, for they have an expression which means "men do not become stones." [186] They do not know what it is to pray to God, although they believe it to be

right to do it. They apologize for not having been accustomed to doing it, and they have borrowed our word for prayer, apouriesoumoni, but have added the ending of their verb and noun. [433] When lizards, animals, or birds accidentally perch on their houses or near by, as if they were tame, they do not dare to touch them. They say that these are birds which belong to the gods of the boyes, and if the Caribs killed these animals the gods would kill them in turn. [341]

The maboyas are evil spirits. The Caribs have no knowledge of the creation nor of the end of the world, nor of angels nor devils. They fear the maboyas, however, and the oumécou about whom they have told me stories which I consider fables. When I tried to make them understand who the devil was, I called him maboya in order that they would firmly believe what I told them, since they have so much hatred for maboyas. [454]

It has been wrongly said that two Caribs taken to France had renounced their faith. One of these obtained permission to visit his parents and he died there a little while after his return. The other one requested me to live near him until his death, offering to feed me and to have a chapel built for me. [380]

If death is terrible to other men, I have seen that among the Caribs it seems more than terrible. It is so among those who have a conscience filled with remorse over the evil that they know they have done. For, believing in the immortality of the soul, they are fearful of the punishments which might confront them according to their faults. No one can console them at this time. They die with strange grieving and with bitterness of heart. As soon as they are dead, they are painted red, their hair is arranged, and they are wrapped in a good cotton hammock -- if they are important. They then make a round hole in the middle of the house at a depth suitable to the posture that they have given them, which is the posture they had in the womb of their mother. They lower them into the hole, placing them on a plank which has been put there and cover them with another on which they throw the dirt. They shed tears and sing sadly of their sorrow and their regret. This continues late at night and at dawn for a number of days. They don't forget the custom of putting bread and wine upon the grave, nor that of maintaining a fire around the grave for a long time. At the end of a year they return to weep, and lifting up the planks they throw earth on the consumed corpse. They trample down the earth and drink the rest of the day and night. Sometimes they move out of their houses and habitations, as I have seen them do after the death of their captain, Henri Comte. [237]

3: Boutos--1 M-4 (no date) 1640 ST13 Callinago ST13
(ca. 1630)

Concerning the Savages Called Caribs

1. Religion

It is not possible to state the true number of the Caribs on Martinique, because they are continually and actively visiting and passing among those of Dominica and the other islands. Sometimes there are many Caribs here and sometimes fewer. It is true that fear and distrust of the French has caused many of them to leave this island, although we are not at war with them (unlike the French of Guadeloupe). No religion is recognized among them. Like the Canadian Indians they have some recognition of the immortality of the soul, because for a few days they give to the souls of the dead clothes, food, and small belongings for their use. I believe that they do not trouble themselves with knowing what becomes of these souls; at least we have never been able to draw this information out of them. Possibly we should learn more if we were to live among them or they among us. At the present time they are greatly separated from us by inaccessible hills, so that we see them rarely and only when they come by sea to trade with the French.

They know by experience, at their cost, that there are spirits, and also the devil whom they call maboya, who sometimes beats them to death. The devil is not strong among them while they are with the French, but when they return they are cruelly tormented as punishment by the devil because of their visit. They also admit that the sign of the cross is able to ward off the maboya. Most of them have an opening in their houses through which they say he enters and leaves. They do not render him any honor that I know, nor offer him sacrifice. They also recognize a god which they call chemin who does not treat them any better than the maboya does. It is necessary that someone among them have a special communication with this spirit because he predicts future events which they can only learn through him. For example, they day before we arrived an old Carib woman told a Frenchman that a great French ship would arrive the next day. What she said was true.

They say that there is a serpent in Dominica which has the power of making itself large or small and that it has a ruby or gem of the same luster in the middle of its forehead. It takes this gem off when

After having lived without any knowledge of God, they die without hope of salvation. It would be better for us to say that they have no religion at all, instead of describing as a cult of divinity all their trifling nonsense, superstitions, or more exactly sacrileges with which they honor all of the demons who seduce them.

However they have some feeling of a God more powerful than all those we will discuss, and they agree with us that he made the sky and resides there. Mr. de Rochefort says they make the following distinction: that the God of France made the sky of France and that the God of the Islands made the sky of the islands. I have talked with several men who share my sentiment that the Caribs do not make this distinction. The Caribs admit freely that god is gifted with such great kindness that he harms no one. Instead of elevating themselves by this knowledge they are indifferent to it, rendering honor and presenting their offerings only to the spirits from whom they hope to gain favors or from whom they fear spells.

It is a general belief that there are two kinds of spirits. Some are good and are called icheiri. The others are bad and are called mapoya or maboya. They believe that among these spirits a difference of sex prevails and that they multiply. They had once been men like themselves and are of diverse nations. When these spirits are called by their boyes [shamans], they sometimes bring their children's children's children with them. They further believe that it is within the power of these spirits or gods to make their manioc increase, and that they can come to help them in their sickness and aid them in their battles. They cause hurricanes and in addition poison and kill whomever they please.

The Caribs have among them certain charlatans who are called boyes, but are called priests, sorcerers, or magicians by Mr. de Rochefort. Since he states that these boyes don't offer any sacrifice and it is the special duty of priests to offer them, it seems to me that he would have better called them ministers like himself.

Most of these boyes, and this is the way they call these sorcerers, are dedicated and consecrated from early youth to this detestable ministry by means of fasts as well as by bloodshed caused by cutting themselves over all the parts of their body with agouti teeth. When one of these boyes wishes to make another man a boye this is the

755 Often they suck the sick part and go immediately outside the house to vomit what they call the venem. In this way the poor sick person is healed more by imagination than he is in fact, and he is more bewitched than disillusioned. When this ceremony is entirely over, the devil of medicine stirs up all the food prepared for him and appears to be feasting although everything remains uneaten, as we have explained. Roughly kicking the ground he finally takes his leave shaking his hands and snapping his fingers.

● 77K 755 It sometimes happens that a person summons several boyes, and each of them causes his own god to appear. This is worse than the deviltry of Chaumont, for these devils wrangle among themselves insulting each other a thousand times; according to the Caribe, they even come to blows among themselves. When this happen these poor barbarians become pale and are compelled to run away for fear of being involved and becoming subjected to very strong blows.

755 When the sickness is healed the cured man makes a banquet for the ichéiri or false god and the boye does not fail to be there. At the end of the banquet both of them blacken the cured man with Genipa apples and he becomes as beautiful as his medicine, that is to say as black as the devil.

77K A young French boy who lived among them as a slave for three or four years asked a boye one day to describe the appearance of his god. The boye answered him that he was so old, he was all bent and that his walking stick had become glistening under the weight of supporting
757 him. The devils sometimes lodge themselves in the bones of the dead, which are taken from a grave and wrapped in cotton. Oracles are rendered from these bones when the devil is questioned, and it is said that it is the very soul of the dead who speaks. These talking
754 bones are used to bewitch anyone who has angered them. This is the way they do it. They take the remains of the food or drink of the enemy, or any other personal belonging. When they have encircled the object with these bones the enemy immediately begins to loss his ordinary vigor, a consuming fever ruins him, and as the spell runs its course the man dies a lingering death. No one can give such a man a remedy for the recovery of his health.

754 Father Raymond [Breton] has seen a man who wished to take
627 vengeance for the murder of his brother. He made a mistake and

344 this they fasten rafters which slope to the ground, and these are covered with reeds or latan [palm] leaves. The result is that it is very dark in the carbet. Light enters only through the door, which is so low that one cannot enter without stooping. The boys are in charge of cleaning and sweeping the inside of the carbet, as well as the grounds around it. The girls and young women perform the same duties in smaller houses. The carbet is oval shaped. In one side
● [77] there is a small special opening through which the Carib contend the devils enter when summoned by their boye. The devils are the only ones who use this entryway.

513 The Caribs have no use for beds but always use cotton hammocks which they carry everywhere with them. Those who do not have cotton hammocks sleep on cabanes. These are made of four sticks
296 interlaced with cords of mahot bark. The wives sometimes spend a full year making a hammock. When they have spun seven or eight pounds of thick cotton thread which is smooth and well twisted, they arrange it on a loom as though they were making cloth. Then they weave the threads as our weavers do, except that the cloth is doubled and each end is left with a good foot of unwoven threads. The cloth is ten to twelve feet long and six feet wide.

To make the cloth into a hammock they take ten or twelve fathoms of aloes fiber cord, a bit thicker than our small cordage of the type called foit. Having bound together eight or ten of the loose threads at the end of the hammock, they fold this aloes cord into two-foot lengths, and then braid in eight or ten other loose threads. They make a fold in the fiber cord again and so forth until the end is reached. This being done they take another cord of aloes fiber as big as the finger, which is used to bind together all the folds of the first cord.

513 When they wish to sleep in it they tie the hammock with two big cords between large trees, or between two forks of the house supports. In tying, the hammocks are not taut but slack and bow-shaped. These hammocks are quite convenient and healthy because there is always fresh air. It is very pleasant to rest in one during the heat of the day in the cool shade under the trees. Almost all our Frenchmen use them, but chiefly those who are not married, for to sleep comfortably in a cotton hammock one should sleep alone.

513 When the hammocks are new they are as white as snow, but the
531 Caribs paint crude designs, in their fashion, with black paint which

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13
(1650-1700)

MYTHOLOGY

776 821 Upon questioning by the missionaries, the *Carib* stated their belief in an unnamed superior power who lived in heaven and was endowed with all goodness. They regarded the earth as an indulgent mother, who furnished them with the things necessary for life.

The sun, moon, and other heavenly bodies were supposed to be human. The sun (noum) was considered a male; as ruler of the stars he prevented their shining during the daytime. He also warmed the stars, and they were believed to become ill during eclipses of the sun when the warming was not possible. The moon (houiou) was female; at first she shone during the daytime, but the coming of the sun filled her with shame and thereafter she appeared only at night. A star named Achinoin was said to be the cause of light rain and strong winds; another star, called Couronoun, controlled the tides and caused the heavy waves which upset canoes. To a *Carib*, Savacou, who became a bird and later a star, was attributed control over the thunder and strong winds. Other stars, the rainbow, and a comet were given similar mythological backgrounds. The first waters in the world were said to be the perspiration and urine of these spirits; the waters became fresh only when the salinity was strained out of them by the ground. Later the stars caused a great flood because the *Carib* failed to worship them.

776 The *Carib* believed that their ancestors had emerged from the navel (or the nostrils and an incision in the thigh) of a man named Louque, who had descended from heaven, bringing manioc roots and showing the people how to cultivate them and to prepare food. He also explained how to build houses, and according to one version he was the creator of the earth and of fish, which he made out of fragments of manioc bread. Three days after his death Louque was said to have returned to the sky.

LORE AND LEARNING

[832 845 848 The *Carib* recognized only four colors—white, black, yellow, and red. They counted up to 20 on their fingers and toes. As already described, they had several methods of recording the time until a rendezvous. Their chiefs, shamans, and old men kept track of the time, counting the months by the moons, the seasons by the passing of the sun over the zenith, and the years by the rise and fall of the Pleiades. They also predicted the coming of winds and rains by the ascension of certain constellations which, as described above, were believed to control the weather.

173 The people stated that they originally came from the mainland to conquer the *Arawak* whom they found living in the Lesser Antilles. They were fond of recounting deeds of bravery in warfare but otherwise do not seem to have had any interest in their past history.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

dients in ritual baths. A ritual bath given to those suffering from colds utilizes as ingredients the leaves of species of this genus plus those of three other unidentified plants, pomme coolie, bakas, and fougère rouge (the latter apparently a fern). Hunting dogs are similarly rubbed when bathed in order to make them « good » at the chase. For a further use of this species see *Ipomoea pes-caprae* and *Guiacum sanctum*.

Specimen citation: 27 (T), 110 (T), 436, 3282, 3287.

Pothomorphe peltata (Linnaeus) Miquel, Comm. Phyt. 37. 1840. Monkey's Hand. — Mal Tête.

A large herb of the American tropics, found in Dominica in damp places at lower and middle elevations.

The large suborbicular leaves of mal tête are heated by the Caribs and applied to the head as a cure for headache.

Specimen citation: 144 (T), 427.

MORACEAE. Mulberry Family.

Cecropia peltata Linnaeus, Syst. Nat. ed. 10 1286. 1759. Trumpet-Tree, Trumpet-Wood (E). — Bois Canon.

A species of the West Indies and northern South America, to be found generally in moist forests and ravines at middle elevations.

The Island Caribs often fashion the trunks of bois canon into light catamarans, known locally as « piperis ». The pounded « heart » (the unopened leaves in their stipular sheaths), mixed with salt, is applied as a poultice to wounds and sores.

Specimen citation: 125 (T), 632, 3168, 3663.

Ficus spp.

Figuier. — *budot*.

A large tropical genus of trees including the widely cultivated fig. At least half a dozen species, certain of them large trees, occur in Dominica.

The larger spreading species of figuier (including *F. urbaniana* Warb.) are considered by the Caribs to be the homes of the

13: Hodge & Taylor N. E-5 (1930-1956) 1957
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[834] [72] [755]

« true-spirit » and for this reason — and as with *Celtis pseudodrs* and *Mammea americana* L. — these trees are never felled or otherwise disturbed for fear of making the spirit angry. Leaves of figuier are one of many ingredients (see *Ipomoea pes-caprae*) in a ritual bath given for any sickness caused by piai.

Specimen citation: 1567, 3368, 3371 (all representing *Ficus urbaniana*).

LORANTHACEAE. Mistletoe Family.

Phthirusa martinicensis Eichler in Martius, Fl. Bras. 5 (2): 96. 1868.

Capitaine Bois, Maître Bois, Roi Bois.

A hemiparasite of Martinique and Dominica. In Dominica the species frequently parasitizes mango trees. The local names also are applied to other loranthaceous species.

[755] Caribs utilize the leaves of roi bois as one of the many ingredients (for others see *Ipomoea pes-caprae*) of a ritual bath given as a cure of any sickness caused by piai.

Specimen citation: 651.

POLYGONACEAE. Buckwheat Family.

Coccoloba ascendens Duss ex Lindau, Monogr. Cocc., Engl. Bot. Jahrb. 13: 156. 1890.

Liane Barril, Cercle Barril.

A liana found on several of the Caribbee islands and also recorded from Brazil.

[278] According to Duss (14) an infusion of the root is used in the French Antilles as a depurative for venereal diseases. Fishermen [320] in those islands also use the flexible stems in the making of fish [295] pots and baskets.

The Caribs of Dominica employ the sturdy stems for edging various types of baskets.

Specimen citation: 3334.

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[824] viduals throughout the drier coastal woodlands. The light wood is utilized in the West Indies for boats, canoes [43], tubs, etc. (8), [396] while the silky floss of the fruit is the kapok of commerce and as such has many modern uses. These uses were prophesied by CHANCA (69) who noted great numbers of trees on Hispaniola.

[76] This species is believed to be the home of spirits who would be angry if their house was disturbed. For this reason the tree is usually left alone. However, fromager trees are deciduous for a period from March to May at which time it is believed the tree spirits are absent. Presumably during this period the trees may be felled. Caribs rarely use the floss to stuff pillows and mattresses for they believe their sleep would be haunted; instead they utilize the inferior floss of *Ochroma* for this purpose.

Specimen citation: 543, 1649, 3703.

Ochroma pyramidale (Cavendish) Urban, Fedde Repert. Beihefte. 5: 123. 1920.

Ochroma lagopus Swartz, Prodr. 98. 1788.

Balsa, Corkwood. — Bois Flot. — *mápuia dmuse* (m) (« bush-spirit's stock »), *riébu*.

Balsa is a quick growing weedy tree common in the West Indies and on the continent from Central America to Bolivia. In Dominica it is generally found in woodlands at lower elevations.

The white, soft, very light wood is much employed for floats, rafts, aircraft construction, and generally as a cork substitute, while the bark yields both a tannin and a fiber used in making ropes (8). The commercial center of balsa wood production is in western Ecuador.

[352] Caribs use the wooly hairs within the capsular fruits for stuffing pillows and mattresses.

Specimen citation: 3311.

Quararibaea turbinata (Swartz) Poiret in Lam. Encycl. Suppl. 4: 636. 1816.

Myrodia turbinata Swartz, Prodr. 102. 1788.

Swizzle-Stick Tree. — *Lélé*.

[43] LAS CASAS records that canoes, each holding as many as 80 persons, were made from this species in Cuba and Hispaniola (35).

13: Hodge & Taylor N. E-5 (1930-1956) 1957
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Clusia plukenetii Urban, Symb. Ant. 5 : 493. 1908. 824?
Caquelin, Lagali, Larali, Mang Rouge [43] (*cf.* French : mangler, mangle). — Pomme Chique.

An epiphytic strangler tree of mountain rain-forests ; ranging in the Lesser Antilles from Dominica to Barbados.

Considerable confusion exists among the local names applied by the Creoles to this species of *Clusia*. Kakle or caquelin is the most frequent appellation but the name mang rouge is used at Bellevue, and larali (or lagali) [44] in the Carib Reserve.

The white sticky sap of *Clusia plukenetii* is infrequently used as an inferior bird-lime by Carib hunters. The aerial roots are sometimes employed in basketry and the wood makes an excellent fuel for a local type of improvised lime kiln used by both Carib and Creole. For a further use of this species see *Ipomoea pes-caprae*. [223 285 372]

Specimen citation : 3206, 3251.

Mammea americana Linnaeus, Sp. Pl. 512. 1753.
Mamey, Mammee-Apple. — *mariwé*.

A large handsome tree native to the West Indies but widely planted in the tropics for its edible fruit.

The strong durable wood of the mamey is used occasionally for posts, piling, and general construction (50) ; the fruit is eaten raw after soaking in wine and sugar (18), or is used to make an excellent marmalade. In the neighboring French Antilles the flowers, distilled in spirit, make a liqueur known as *eau créole* ; while « the gum, melted with fat, is applied to the sores made by chigoes » (18). [313] [252 262]

Like species of *Ficus* and *Ceiba pentandra*, this species is considered by the Dominica Caribs to be the home of the « tree-spirit » (see discussion under *Ceiba*). [174]

Specimen citation : no collection made.

Rheedia lateriflora Linnaeus, Sp. Pl. 1193. 1753.
Hat Stand Tree (67). — Bois Chica.

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[43] Not to be confused with another non epiphytic tree, *Tovomita plumieri* more generally known by this name.

[44] A tree called lagli or la gia, *Sapium caribaeum*, should not be confused with this species of *Clusia*.